

SPEECH

OF

Mr. John V. White,

Counsellor at Law, made in the
Commons House of Parliament

CONCERNING
EPISCOPACY.

Printed by his owne Copie with additions.



LONDON,

Printed for *Thomas Nicholes*, and are to bee sold
at his shop, at the signe of the Bible in Popes-
head Alley, 1642.

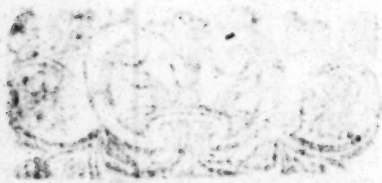
SPENCER

CONTENTS

OF THE

WORKS

Printed by his own Crafts with additions



LONDON,
Printed for Thomas Nichols, and are to be sold
at his shop, at the sign of the Bible in Fleet-
street Alley, 1644.

A

SPEECH OF M^r.

JOHN WHITE

Counsellour, concerning EPISCOPACY.



EPISCOPACY as it stands in this Kingdome, comprehends, in it *in linea recta*, these 4. degrees, the Deacon, the Presbyter, the Bishop and the Archbishop, Every Archbishop wades through every of these ordinarily.

Of the first and last wee have no *vestigium* in the holy Scriptures. This Deacon may preach and Baptise and helpe the Presbyter to administer the Lords Supper, but may not consecrate the elements in the Lords Supper: contrary to the Scriptures, by which preach and baptise, is a full commission for the exercise of all the ministeriall function. *Mat. 28. 19.*

* Booke of
ordering of
Deacons.

The Deacon mentioned in holy Scripture, is the same in Office with our Church-warden, to looke to the Church goods, and the poore. *Act. 6. 1 Tim. 3.*

The Presbyter is of all hands acknowledged to bee,
Iure Divino.

The Bishop is considerable in respect of his traine, and secondly, in respect of himselfe.

His Traine consisteth first the Deane and Chapter (called Prebends, *prebent auxilium Episcopo*) and were originally ordained for his counsell to advise him in difficulties in Religion, and to advise him in and consent unto his dispositions of his possessions, *Cok. r. 3.* Deane and Chapter of *Norwiches* case.

Secondly, the Archdeacon is the *oculus Episcopi* to discover and punish offences Spirituall and Ecclesiasticall within his limits, & *manus Episcopi*, to present unto him such as are to be made Deacons and Presbyters, and to induct such as hee admits and institutes into Benefices.

Thirdly, his Chancellors, Vicars Generall, Commissaries Officials, Surrogates, Registers, Promoters, and others belonging to his Cathedrals.

These be all meerey humane, and may be taken away without offence to God or conscience, if there appeare just cause for it.

The Bishop in respect of himselfe is considerable in his Barony and temporalties and his Spiritualties.

The first, is meerey *Ex gratia Regis*, and in this Kingdome began 4. of *William* the Conquerour: * And by vertue hereof, they have had place in the house of Peeres in Parliament. 7. H. 8. 184. p. 6. *Kel.* it is resolved by all the Judges of *England*, that the King may hold his Parliament by himselfe, his temporall Lords and Commons, without any Bishop, for a Bishop hath not any place in Parliament by reason of his Spiritualties, but meerey by reason of his Barony, and accordingly Acts of Parliament have bin made, 2. *Rich.* 3. cap. 3. and at divers other times.

They have usurped the name of Spirituall Lords but of late, and were first called so 16. *Rich.* 2. cap. 1. in our Statutes.

By

By his spiritualties, I meane those wherein he is more then a Presbyter, and therein I consider his authority over Presbyters by the oath of Canonick obedience, by which he may command them to collect tenths granted in convocation, &c. 20. *Hen. 6. 13. p. 25.*

Secondly, his Office which is partly Judiciall, and partly ministeriall, Judiciall, by which he is Judge in his Courts of all matters Ecclesiasticall and Spirituall within his Diocese, *Cok. Rep. 8. Trollops C.* Secondly, he is Judge of the fitnessse of such as are presented unto him to be instituted into benefices, *Cok. rep. 5. Sp. cots. cap.*

Ministeriall, and thereby he is to *Sacre* places Dedicate to Divine Service, *9. Hen. 6. 17. p. 8.* Secondly, he is to provide for the officiating of Cures in the avoidance of Churches on neglect of the Patrons, presenting thereunto. Thirdly, he is to certifie loyall Matrimony, generall bastardy, and excommunication &c. Fourthly, to execute Judgements given in *quare impedit*, upon the writ *Ad admittendum Clericu*, & other judgments against a Clark. Fifthly, to attend upon trials of life, to report the sufficiency or insufficiency of such as demand Clergie. Sixthly, to ordaine Deacons and Presbyters.

All these I conceive to be *Iure humano*, given to these Bishops, and may upon cause be taken away from them.

Bishops have beene in the Primitive Church, and are Apostolicall and from the beginning.

To this I answer, first, that in the pure primive times of the Church the history wherof is recorded in the Acts and Epistles of the Apostles, (in which the first and best patterne of Church government is expressed) there is no mention of other Bishops then the Presbyters, as appears.

First, the holy Scriptures declare the duties and office of Presbyters and Bishops to be one * and the same. The Bishop is to teach and rule his Church or Congregation *1 Tim. 3. 2. * 5.* and the Presbyter is to teach and feed his flock, and to oversee, care for, and rule them *1 Pet. 5. 2. 3.*

the Office of
a Bishop
there is no
mention of
his Superiori-
ty over Pres-
byters, wher-
by it is mani-
fest that it is
no part of
his Office.

Secondly, the Presbyters are in holy Scriptures, said to be the Bishops of the Holy Ghost, *Act. 20. 28. Paul* charges; the Presbyters of *Ephesus* to take heed to the flock whereof the Holy Ghost had made them Bishops. And other Bishops the Holy Ghost never made.

Thirdly, *1. Tim. 4. 11.* God is said to have given to his Church for the perfecting of the Saints, for the work of the Ministry, and for the edifying of the body of Christ, Apostles, Prophets, Evangelists, Pastors and Teachers, here is an expresse enumeration of the Officers God hath given, whereof the first 3. are extraordinary and ceased; and the last onely remains, and is to remaine untill we all come to perfection, as it is ver. 13. and this perpetuall Officer is called Pastor, in relation to his flocke whom he is to governe in *Spiritualibus*, and Teacher in respect of his duty to feed them with the word of truth, & is the very same with the Presbyter, as appeares above, *Argumentum à divisione est fortissimum.* The Bishop as he is any more then a Presbyter, is none of these, no Officer given by God, & therefore ought not to be in the Church; Christ the King of his Church was faithfull in his House, not onely as a servant as *Moses* was, but as the Son in an excellency and eminency, *Heb. 3. 5.* and to his kingly Office it pertaines to appoint the Officers hee will use for the government of his Church in *spiritualibus*, and it agrees not with his faithfulnessse, to neglect or omit the appointment of them, and leave his house, his Church, without such Officers. Hee is onely wise, and therefore best knowes what Officers are usefull for his Church, and infinitely loving of his Church, and therefore hath not left her without any Officer fit for her.

Ob.

Titus in the end of *Pauls* Epistle unto him, is said to bee the first Bishop of *Crete*, and *Timothy* in the end of the Epistles unto him, to be the first Bishop of *Ephesus*.

Sol.

Those additions are spurious, and no part of the holy Scriptures, and as *Beza* observes, are not in many Greeke antient

ancient copies to be found, and this is so evident as it is granted * by most Divines. 2. And as they be no part of the Scriptures of God, so they be apparantly contrary unto them, for by them it appears, that they, namely *Titus* and *Timothy* were Evangelists, extraordinary Officers, associates & fellow-helpers of the Apostles in their generall and univerrall function, attendant upon them, and sent by them (as occasion required) from one Church to another, never keeping any fixed residence any where,* and if they had bin Bishops of any place, *Paul* would never have suffered, much lesse forced them to bee non-residents.

* Perk. upon Gal. 6. in fine.

* For *Tim.* See 1 *Cor.* 4. 17. & 16. 10. *Act.* 17. 13. 15. & 19. 22. and 20. 4. 5.

1 *Thef.* 3. 1. 6. *Hebr.* 13. 25. *Coloff.* 1. 1. *Philip.* 1. 1. and 2. 19. For *Titus* See 2 *Cor.* 7. 13. and 8. 6. 16. 23. and 12. 18. *Gal.* 2. 1. 2 *Tim.* 4. 10. *Tit.* 1. 5. & 3. 12.

Saint *John Revel.* 12. 3. writing to the 7. Churches of *Asia* directs his speech to the Angell of each Church, and in each of those Churches there were then severall Congregations and Presbyters, therefore the Angell was the Bishop over them.

Ob.

To this I answer, that as Angell is a name common to all Presbyters who are Christs Messengers and Ambassadors: So it appears to be used here by the very context, cap. 2. v. 10. Where speaking to the Angell of the Church of *Smirna*, the Holy Ghost saith, *Fear none of the things thou shalt suffer, the Devil shall cast some of you into prison, but be thou faithfull, &c.* Angell (being *nomen multitudinis*) is taken in these chapters collectively for all the Presbyters (some of whom the adversaries should imprison,) and not for any one above or before the rest. The same appears in the like manner, ver. 13. 23. In this Booke of the revelation (in which we have a discovery of the state of the Church after the Apostles to the end) we have the Presbyters often brought in waking God. But never any Lord Bishop reveled. 4. 10. and 5. 8. and 11. 16. and 19. 4. God allows no such in his Church. Seeing

Sol.

Seeing then the Episcopacy may be taken away in all wherein it exceeds the Presbyters office, & that the Office of the Presbyter is clearly *jure Divino*; I conceive we are first to restore the Presbyter to his due, & to him it belongs to teach and feed his flock, and to oversee, care for, and rule them in *spiritualibus*, *Act. 20.17. 1 Tim. 3. 2. 5.* and *5. 17. 1 Pet. 5. 2. 3.* So saith the holy Scripture.

And so saith our Law also. He is to minister the Doctrine and the Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Realme hath received the same according to the commandements of God: See the Booke of ordering of Priests in the 3. question. And he is called in our Law, *Rector Ecclesie*, and the words of his Institution be, *Te Rectorem Ecclesie instituiamus curamq; & regimen animarum parochianorum tibi in Domino committimus.*

The Bishops have taken by usurpation from the Presbyter divers rights: first, contrary to his Ordination and Institution, they will not suffer him to preach in his own Cure without a Licence.

Secondly, they restraints him from preaching some Doctrines, as of predestination and others that overthrow *Arminian* tenets, when his faithfulness in his Office requires he should keepe nothing backe, but to shew them all the counsell of God, *Act. 20. 27.* Thirdly, they will not suffer him to intermeddle in the Discipline. These usurpations I conceive are to be taken away, and the Presbyter to be left free from them.

Secondly, for the Episcopacy I conceive, that first their Baronies and the intermeddling of the Clergy in civil Counsels, Affaires, and Employments, ought to be taken from them.

First, I conceive such Lordship, and intermeddling is against the Law of God, Christ refused to intermeddle in dividing inheritances (though more able and fit for it then any Bishop) *Luk. 12. 13.* and saith his Kingdome is

*This is read to the Presbyter upon his Ordination and his charge then given him is remarkeable, See the Booke of Ordering Priests.

not of the World, *Iohn* 18.36. and the Disciple is not above his Master, *Mat.* 10.24. and *Act.* 6. The Apostles refuse to intermeddle in the Deacon or Church-wardens Office, though of all earthly employments the nearest to the Church, and the reason they give is remarkable for this purpose, because they were to attend to Prayer and Administration of the word, and therefore not meet for them to attend such secular matters, and *2 Tim.* 2. 4. The Apostles layes downe a rule in this case, that *nemo militans Deo se implicat negotiis huius seculi*, and upon this ground, even the Popes Canon-lawes are against these things, as inconsistent with the ministeriall function. And the due execution of the Commission goe preach and baptize, is of it selfe burthen and worke enough for any man whatsoever his gifts and parts be, and made *Paul* though of a more excellent and able Spirit, crye out under the sense of the waight of it, who is sufficient for these things? *2 Cor.* 2. 16.

Secondly, it is against the fundamentall Lawes of this Land, whereby they that are within holy Orders, that they may the better attend upon, and discharge their duties; are not to be intangled with temporall businesse, and therefore if any such be chosen to any temporall Office, the Law hath ordained a Writ to discharge them thereof, *Reg.* 187. b.

The King may command the service of men in orders, and then it is to be given him by naturall allegiance.

This rule admits two exceptions and both are in this case: first, except the service from that person be against the Law of God as here it is, and then it is better obey God then man, in *presentia maioris, cessat potestas minoris*.

Secondly, if the service concerne the Common-wealth, and the person of whom it is required, be not sufficient for it, nor brought up unto it, the command is against Law, & the service not to be done, if the King grant the Office of the Clarke of the Crowne to one not brought up to it, it is void, and the service not to be intermeddled

Non est consonum quod ille qui salubri statui animarum & populi peribis continue deservit ad insistendum in secularibus negotiis compellatur. vide the writ.

(48)

Withstand by him; *5. Edw. 4. 38. 14. Winton case.*
 Secondly, that part of the Bishops spirituall office by
 which he claimeth superiority over Presbyters ought to
 be taken as I conceive from them; as being against the
 will of God.

The Apostles questioning among themselves which
 should be the Superiour, are sharply reprov'd by our Sa-
 viour for it, and he tels them plainly it shall not be so
 among them; *Mark 10. 42. Luke 22. 25. and Diatribes,*
3. John 9. is branded for it, that he sought preheminance
 in the Church. * The Myserie of iniquity in the Popish
 Hierarchy, in the Presbyters exalting themselves, began
 to worke * in the purest primitive times, (as we see in
Diatribes and *Peters* caveat, *1 Pet. 5. 3.*) and never left
 till it came to the Pope, the highest degree and top ther-
 of; By which it seemes to mee evident, that to leave the
 patterne of Church government set downe in the word
 of God, to follow the examples of after ages upon a false
 crie of primitive times, is to forsake the pure fountaine,
 and wallow in the muddy and corrupted streames of
 Antichristian ambition.

Thirdly, that part of the Spirituall office of the Bishop
 whereby he is to instruct the people committed to his
 charge, with the holy Scriptures, as upon the second
 question put unto him at his consecration, he undertakes
 to doe ought (as I conceive) to be reduced to a possibili-
 ty for him to performe it. It is impossible for him to doe
 it to a whole Diocesse, therefore he should be limited to
 some particular Congregation unto which he might
 performe this trust which requires personall sufficiency,
 attendance and diligence.

Fourthly, Ordination in the Scriptures is ever expref-
 sed to be by them in the Church, that had authority and
 were Officers in the Church, as Apostles, * Evangelists, *

* Marke the
 Apostles in-
 ference upon
 it verse 11.
 2 Thes. 2.
 4. 7.

* *Act. 14. 23.* and after by the Presbytery, *1 Tim. 4. 14. 2 Tim. 1. 6.*
 * *Titus 1. 5.*
 6. 7.

And a shadow of this remaines in our Law, for the Bi-
 shop only is not to lay hands upon the party to be or-
 dained,

ordained by the Presbyters there attending * we to leave * Bookes of
with the Bishop therein. This I conceive is not fit to be ordering
in the hands of any one ordinary Officer in the Church. Priests,
the discerning of the gifts, abilities and faithfulness of
persons to be ordained Presbyters requiring great judg-
ment, care, and circumspection. *Plus videtur acule quam*
caulus. The like I say of deprivation.

-Fifty. Excommunication by the Scriptures ought to be only in case of enormous offences and obduracy in them, and only in the congregation whereof the party to be excommunicate is a member, 1 Cor. 5. 4. Tell the Church, cannot be meant of one man, Mat. 18. 17. *Di-trophes* is branded for taking upon him alone to cast any out of the Church. This also abused as well as usurped by the Bishop is to be reformed.

Sixtly institution and induction are usurped by the Bishops upon the fundamentall Lawes of this Kingdome, by which the Patron after his Clerke was ordained, did without any more invest him into the Church. See *Selden* of tithes 86. And a relick of this we retain still in Churches that be donatives.

Seventhly, The jurisdiction of tithes, causes matrimo-
niall, and causes testamentary in the times of the increas-
ing power of the Pope, when the Bishops thereby grew
more formidable, were taken from the civil Magistrates
to whom originally they belonged, upon pretence, that
the tithes were *lure divine* the Churches patrimony and
marriage a Sacrament, & that the disposing the goods of
the dead, most properly belonged to him for the good of
the soul in Purgatory to redeeme it thence to whom the
cure of the soule appertained in his life time, *vide 2. R. 2.
Testam. 4. 11. H. 7. 13. R. Placitum 279. R. Fines 8. C. 1.
rep. 2. 37. R. Hen. 8. c. 1. Dyer 179. 27. R. L. 1. c. 1. Soli-
cus of tithes 475. 485. 490. H. to unitiv. 201. 23. * norgil.*

Especially, the matters which are merely & only spiritual, which are properly of Ecclesiastical concern, were anciently by the Laws of this Kingdom, bound

and determined in the County and hundred-Courts by the Sheriff and the Bishop, and by *William* the Conquerour these matters were taken thence and appropriated to the Bishop alone, 2. R. 2. *Regul.* Parliament, num. 12, *Selden* of tithes 412. Booke of Martyrs, 154.

And by the Law of God (as I conceive) they ought to be heard and determined by them that have rule in the particular congregations and Churches, *Mat.* 18. 17. 1 *Cor.* 5. which if it were so among us would be a wonderful ease, and save great charges to the subject.

And where the difficulty of case or greatnesse of the persons whom it may concerne, or where the Governours in particular congregations demean not themselves as they ought, it ought to be referred to a Synod of Presbyters, so many as shall be thought meet, as *Act.* 15. a question of difficulty arising in the particular Church of *Antioch*, & the dissention growing great about the same, they sent to *Hierusalem*, and there the Apostles and Presbyters convened, debated, concluded, and decreed the matter, & imposed the observation thereof upon *Antioch* and other Churches, *ver.* 1. 2. 6. 28. The Apostles would not meddle in the question without the Presbyters, and other Bishops there were none there nor in the Churches. And *salvatus expeditur negotia commissa pluribus*, in the multitude of Counsellors, there is safety, *Prov.* 11. 14.

And the change of our Lawes (in case this House shall see cause for it) will not be so great or difficult as is conceived by some. For ordination, admonition, suspension, and deprivation of Presbyters, and the judgement of the fitness of persons to be invested into benefices Ecclesiasticall, & the care of providing for the serving of Cures, during the vacancy and avoidance of Churches; and the taking of the subscription of Ministers to the Articles of Religion: & the visiting of Hospitals, whose Founders have appointed no visitors, which are now in the Bishop, may be settled in a convention of Presbyters, to be appointed for every hundred, from whom appeals may be had

*13. *Eliz.* c.

*13.

14. *Eliz.* c. 5.

And upon every gravamen to a greater Assembly of them,
 & those Presbyters, or any one of them, may be inabled to
 give the oaths of Supremacy & allegiance, where the Bi-
 shop is authoris'd to give the same. * And excommunicati-
 on may be ordered to be certified by the Parson, Vicar, or ^{* 5. Eliz. c. 1.}
 Stipendary of that Church where the party is excommuni- ^{7. Jac. cap. 6.}
 cate. And all Churches presentative may be filled by inve-
 sture of the Patrons, and all questions concerning them be
 determined by the same rules of Law as donatives are, And
 Loyall matrimony be tried by a jury where the Woman is
 party to the suite, as now it is where she is not party, 50.
E. 3. 15. p. 5. 11. H. 4. 4. Bp. 30. and as it is now, where the
 issue is *Nient sa fem. 12. E. 2. Breefe 481. 50. E. 3. 15. B. 7. H.*
6. 12. a June 35. H. 6. 9. P. 10. Choke 8. E. 4. 12. a Lacon. And
 Bastardy generall and Bastardy beyond Sea, within the sta-
 tute, 25. *E. 3. De natis ultra mare*, May be made triable by
 jury, as now special Bastardy is 11. *Ass. 20. 38. ass. 24 39.*
E. 3. 31. 6. & 7. E. 6. Dier. 79. P. 52. So tithes may be redu-
 ced to the Common-law & be sued, for there, as it was e-
 ver in the case, or the King or his Debtor 38. *ass. 20. Coke*
rep. 5. 16. a Cavendish case, & as it is by the Stat. of 2. & 3.
E. 6. c. 13. And for the Bishops attendance on trials of life,
 it is needlesse he being no Judge in it, but the Court, who
 may appoint any other, or doe it themselves. And for sa-
 cring of Churches and other dead things, it is fit to be ne-
 glected and left off, being a Popish vaine superstition, and
 without colour of countenance from the word of God,
 the Leviticall consecrations being typicall & shadowes of
 the good things we enjoy under the Gospel, *Heb. 9. 19. &c.*
 The Bishop being thus reformed and reduced to a con-
 dition and state agreeable to the word of God the onely
 right * rule of reformation.

The Deanes Chapters, Vicars Generall Chancellors, & the
 rest of his traine, *quæ sales* (being *vellari inutile pondus*) are
 to be removed & taken away also as superfluous & uselesse.

We have intrusted the Episcopacy these 82. years with
 the cure of soules, a trust of the highest concernment, if we

Mar. 16. 26.

consider the price of soules. Our Saviour is at a stand in it, *What shall a man give in recompence for his soules?* the price of it is be:t scene in the price given for it, God and Man must become a curse to redeeme it.

How have they discharged this trust? Survey the Churches throughout the Kingdome & you shall find 8. parts of 10. of them, filled with Idoll, idle, or scandalous Ministers, whom the Bps. might have by Law refused, if discovered unto them before hand, and ought to have removed being discovered unto them after wards. And it hath abundantly appeared this Parliament upon examinations taken in this House of Commons & the Committees thereof; that when Ministers extreemely scandalous, have bin discovered to the Bishops & their Officers, and in the High-commission Court, they have received no further censure then admonition, or to be put to purgation, and so sent home to destroy more soules, as if they had not done sufficiently in that way before.

But if any godly, learned, painfull Preacher hath bin discovered by them, they have sought out all occasions against such, to thrust them out of the Church, & lay their congregations wast & desolate, & every trifle, though indifferent in their owne account, hath beene made use of, and sufficed them for this, yea, they have made occasions and traps to overthrow such worthies without Law and against Law.

And herein they have inherited the vertues of *Diotrephes* their first Predecessor, who would not receive the brethren, and forbad them that would, and cast both out of the Church, 3 *John* 10.

And though some of the Bishops have bin and are good men, yet look into their Diocesse, & the Churches in their gift, and judge whether they be good Bishops or no, you shall find them as faulty concerning this great trust as any of the rest. And whether it be not from hence evident, or at least greatly to be suspected, that some curse cleaves to the very office of Bishops, when good men cannot manage it to any better purpose then the bad, let any man judge.

This

(13)

This Spirituall Monarchy hath two incidents inseparable into it. 1. That it is alwayes inroaching and usurping upon other powers, and swallowing them up, as the *serpent* of all ages abundantly manifests. 2. That it is ever inclining and returning to Popery, and the religion of Antichrist, as hath most clearly appeared, even in our dayes as well as before since the restoring of Religion; I shall for this time instance onely in three places of the Rubrick corrupted by Bishops: In the Rubrick confirmed by Act of Parliament, in the beginning of it, It is directed, that prayer shall be in such place of the Church or Chancell, and the Minister shall so turne him, as the people may best heare.

In the Rubrick as it is now printed, prayer shall be used in the accustomed place, &c. except it shall be otherwise determined by the Ordinary.

Whereby they have introduced the Popish practise of reading prayers at the upper end of the Chancell at their Altar, where few in the Church can see them, & fewer heare them, and of turning their faces to the East, and their backs to the people in reading in the Deske, and colour all with the determination of the Ordinary.

2. In the Letany there are these words in the Booke of Common prayer confirmed by the Statutes of 5. & 6. Ed. 6. & of 1. Eliz. From the tyranny of the Bp. of Rome, & all his detestable enormities, good Lord deliver us, and that the Bishops in the latter books have caused to be left out wholly.

3. In the Rubricke concerning the administration of the Lords-supper, as it stands now altered, an excellent declaration of the reason why kneeling at this Sacrament was left in the reformation, and a renunciation of transubstantiation, consubstantiation, adoration of the bread & wine, as abominable Idolatries, are wholly obliterate and left out, that the use of that gesture there might be rendred the more suspicious and superstitious & a more cleare way might be made, to induce the Popish superstitious innovations, that have bin since obtruded upon us, concerning the Table, Altar, super-eminent presence of God Almighty there, cringings, Altar-worships.

... And how our things prosper better in the hands of Episcopacy when Gods blessing is upon us, than in the hands of the Lord disposed his blessing in his owne way only, and not in any other.

And this being no plant planted by God in his Church, how can it be expected it should yeeld us any better fruits than we have received from it.

Againe, (if I be not much deceived) the Episcopacy in whatsoever it exceeds the Presbyters office (in which sense only I speake of it) is a branch of the Hierarchy of Rome, & of the Antichrist: & of that consider what is prophesied *Revel. 14. 11.* They shal not have any rest day nor night, that receive any print of the name of the Beast; and examine the former and present times, whether the same hath not bin verified among us, & in all such places where that Hierarchy hath bin entertained, whether the most troubles and miseries of the Churches, & in great part also of the Common-wealth have not sprung from the said Episcopacy & the fruits thereof? Therefore let us proceed to the perfecting of the reformation of our Church, & to the gathering out of it every stone that offends, even whatsoever is not according to God, and the standard of his word, and reduce every thing in the Government to the rule, and walke just in Gods way, which is the sure way to have his presence with us and blessing upon us and ours for ever.

It hath ever bin a point of higher honor from God, and of greater acceptance and esteeme with him to advance the reformation of his Church and worshipping and was, and ever will be a reproach from him, and blot upon such as have left any thing not agreeable to his word unreformed, and not taken away, up then let us be doing, and the Lord will goe before us, and make plaine all mountaines that may oppose in our way, and give a blessed issue and successe.

2 Cron. 17. 3.
 & 31. 1.
 1 Kings 19.
 14. 1 Kings
 12. 3.
 1 Cron. 22.
 16. Zac. 4. 7.

F I N I S.

ch.
irs
in
ice
of
el.
ve
for
a-
bin
the
ave
of?
na-
one
and
go-
ich
n-
of
the
var
left
not
goc
nig
22